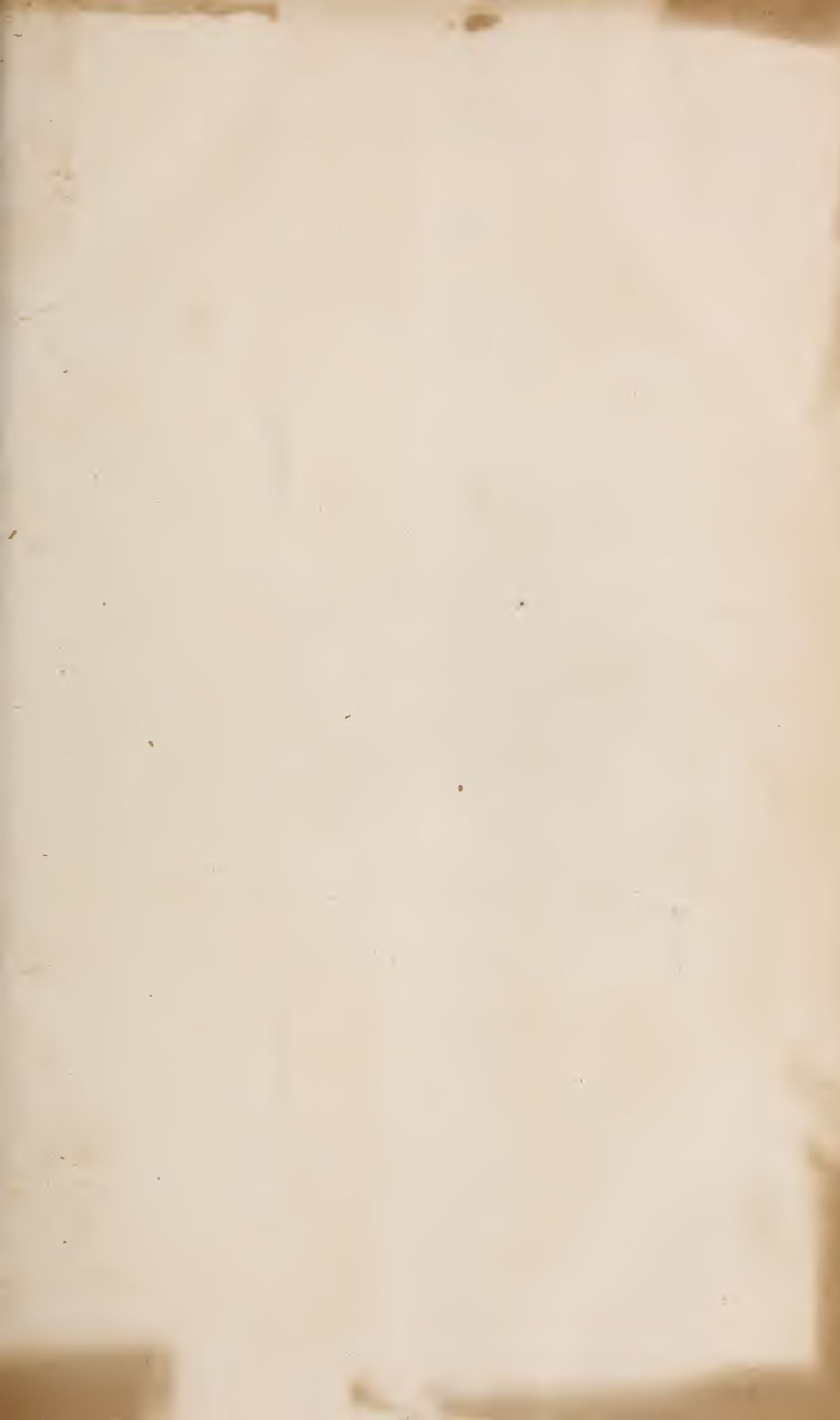


Doc. of In. 1853

49-5-  
25-

LIBRARY  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

Case,..... David I  
Shelf,..... 7  
Book,..... No. RL





Digitized by the Internet Archive  
in 2015

# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

---

PREACH THE GOSPEL TO EVERY CREATURE.

---

---

VOL. XIII.

APRIL, 1848.

No. 4.

---

### Diocesan Annals.

---

#### EARLY EPISCOPAL CLERGY OF KENTUCKY.

WE have received from the Rev. Dr. Chapman, of Worcester, Mass., the following correction of some of the incidents relating to the Early Episcopal Clergy of Kentucky, as contained in our March number :

*Worcester, Mass., March 4, 1848.*

TO THE EDITORS OF THE SPIRIT OF MISSIONS :

I have just received your March number of the present year, containing the conclusion of the history of the "Early Episcopal Clergy of Kentucky." What the writer says of those Clergy, and of the "character of most of the colonial Clergy" "of that early time," I do not propose to examine. My attention will be confined to this very extraordinary paragraph—to the correction of its errors—and a statement of facts, as they really occurred. It is in these words :

"God only knows how long the period of slumber and inaction, consequent upon these causes, would have continued in Kentucky, had not that remarkable man, Bishop Ravenscroft, made his appearance upon the scene in 1828 ; and by his heart-stirring eloquence, his matchless energy, his glowing piety, and his earnest manner, sustained and rendered even more commanding by his ponderous and manly proportions, roused to enthusiasm the well-nigh extinct love for the early Church, and the hope of its ultimate revival. He confirmed nearly one hundred persons in Christ Church, Lexington. He rallied its scattered members. He encouraged a spirit of enterprise, which was soon followed by the organization of a new parish at Danville, the calling of the first Convention of the Diocese, and, within four years, to [by] the election and consecration of the first Bishop of Kentucky."

Now, mark how a plain narrative shall expose the freedom with which this writer has "drawn upon his imagination for his facts." At the time in question, I was the Rector of Christ Church, Lexington, and had long



deeply regretted that the State of Kentucky had not been organized as a Diocese of the Protestant Episcopal Church. In the spring of 1829, knowing that the General Convention was to meet that year in Philadelphia, in concert with some prominent members of my church, I took measures to remedy this state of things. Having heard that a few Episcopalians were living at Danville, I set off for that place on the 30th of May, and having in a few days collected these persons together, my object in visiting them was fully explained, and the result was the speedy organization of a church, and the appointment of delegates to attend the then proposed State Convention at Lexington, in July. From Danville I proceeded to Louisville, at that time destitute of a Rector, preached in the church in that city June 7th, stated my object to its members, in which they cordially concurred, and also appointed the desired delegates. Returning to Lexington the same week, preparations were made for the meeting of the Convention. It assembled in Christ Church, either on Tuesday, July 7th, or Wednesday, July 8th, 1829; divine service was celebrated, and a sermon preached by me, being the only settled clergyman in the state. The organization of the diocese was then happily effected, there being several lay delegates from the three parishes of Lexington, Louisville, and Danville, and three of the clerical order from Lexington, when the Convention, after discharging its remaining duties, adjourned. And what had good Bishop Ravenscroft to do with these transactions? Nothing; absolutely nothing. This writer, indeed, says that he appeared upon the scene in 1828, one year before, and ascribes to his encouraging counsels the organizing of a church at Danville, and the calling of a Convention. But what kind of reliance can be placed upon his accuracy as a historian, may be judged of from the fact, that up to this period, July 8th, 1829, the Bishop had never seen Kentucky, and knew nothing whatever of our proceedings. Under what circumstances, then, did he actually appear? Soon after the adjournment, I saw, by the papers, that he was upon a visit at Nashville, Tennessee, and addressed him a letter, giving an account of what we had done, representing the flourishing state of the Church in Lexington, with the large number desirous of confirmation, and begging him to visit us immediately. An answer was soon received, in which he cheerfully acceded to my request, and stated the probable time of his arrival in our town. And although the writer includes this in his alleged period of "slumber and inaction," I had previously, in October, 1828, published my Sermons upon the Church, and Dr. Cooke had also published the account of his Conversion to the True Fold, through their instrumentality, accompanied by his triumphant argument against Dr. Miller; although he thus speaks, and my volume, familiar to the congregation, contained a sermon upon Confirmation, I still preached another upon the subject, on the Sunday preceding that on which the rite was to be celebrated, and then proceeded from house to house, doing the work of an evangelist in reference to this ordinance and the spiritual pre-requisites for its reception. If all this, therefore, be nothing more than "slumber and inaction," I must certainly plead guilty to the charge.

But the writer also ventures to make the assertion, concerning Christ Church and the Bishop, that "he rallied its scattered members." Nothing could be more gratuitous—nothing more unfounded in truth. There were no such persons to be rallied. All was harmony and peace between pastor and people; and had it been otherwise, the Bishop had no opportunity to bring about such a result. He arrived at my house late in the evening of Saturday, July 25th, 1829, extremely fatigued by his journey, and sorely oppressed by the painful disease, which, in less than a year, brought him to

his grave. In consequence of this, he was first seen by the congregation, with scarcely an exception, in the church itself, on Sunday morning, July 26th, when, at the usual time, the confirmation took place, and seventy-one persons became its recipients. After this, I prevailed upon him to remain two days longer, and, July 28th, twenty more persons were confirmed, some of whom were communicants of long standing, unavoidably absent on Sunday, and all of them attendants upon my ministry.

Let me not, however, be understood to depreciate, in the slightest degree, the sterling merits of that eminent servant of God, Bishop Ravenscroft. He was an able, eloquent, and truly evangelical preacher. He could do no less than produce a powerful and beneficial effect upon every audience he addressed. In Lexington, he was admired by all who heard, and loved by all who saw him—and by none more so than myself. I was proud of such a Bishop. I was happy in having been the instrument of his introduction to my beloved people. I was gratified by the commendation he deigned to bestow upon my humble efforts in securing the late Convention, and especially by the warm affection with which he congratulated me on the prosperity of the flock committed to my care. Even now, inexpressibly dear to my memory is the fact, that he cherished a kind recollection of me to the close of his honored life; that he even remembered me in his will; and that I am now in possession of a bequest from him, which will never be relinquished until the grave receives me in its sheltering bosom.

Here, then, I shall close my comments on the paragraph in question. On reading it, an impression is conveyed as if this holy and apostolic man had journeyed to Kentucky uninvited and unexpected, and that he “roused to enthusiasm the well-nigh extinct love for the Church” in the hearts of Kentuckians, throughout the length and breadth of the land. But he came, at my urgent solicitation, for the purpose I have specified. He passed through the country in the public stage from Nashville to Maysville, and in Lexington alone did he meet with Episcopalians, or make himself known as a Bishop, or even a preacher of the Church. Of your Kentucky correspondent I know nothing, and can only say, that if he be a true hearted Christian, on reading this communication, he will promptly acknowledge the errors into which he has fallen. But, be that as it may, I must content myself with this reply, its dates and its figures, as an ample refutation of statements, alike unwarranted and unjust.

Very respectfully, yours,

G. T. CHAPMAN.

---

## MISSIONARY REPORTS.

---

### Louisiana.

*Natchitoches*—REV. E. GUION.

“I HAVE so frequently spoken of the want of additional labourers for this section of country without attracting any special attention, or at any rate, without thus far obtaining the required aid, that I deem it almost useless again to refer to the subject, particularly at a time when the missionary fund is found to be scarcely adequate to support the stations now in existence. We are certainly greatly deficient either in means, men or disposition; probably the last is the chief if not the only cause of the destitu-



tion of ministerial services. May God, in whose hands are the wills and affections of men, put it into the hearts of those who profess great love towards Zion, to offer themselves willingly to the avenging of Israel, lest he send his angel to curse because they come not up to the help of the Lord against the mighty.

“As an instance of the difficulties which sometimes occur to one labouring singly in a district so widely extended as this, I will mention, that about two weeks since I was compelled to leave the bed-side of one who seemed to be almost in the agonies of death, and on whom I had been in almost constant attendance for several days, night and day, administering the ordinances and consolations of religion, in order to start on a journey of over one hundred miles to celebrate a marriage. I for awhile hesitated as to the course to be pursued. It seemed to be next to impossible for the sick man to survive until my return; and in my absence there would be at his last moment no minister of religion with him, which both he and friends seemed very anxious to have, and none to perform the last rites over his remains when consigned to the silent tomb, a debt the Church owes to every one who dies in her communion. But the engagement at a distance I had made some time before, and I knew that my absence would occasion serious disappointment and inconvenience. Commending my sick friend, therefore, to the kind protection of our Lord and Saviour, I started on my journey. During my absence I baptized four children, and by dint of hard riding I was enabled to return in time to be with my sick friend at the hour of his departure, and to attend his remains to the grave—he having revived a little during my absence, and expiring in less than twenty-four hours after my return. Of course, cases must frequently occur, where those who are entitled to the ministrations of the Church and the consolations of religion, are deprived of them; and others, where those who do not value nor feel their need of these great and inestimable blessings, would perhaps be enabled to die in peace and hope, and have cause to bless God through all eternity for the beams of Gospel light and truth shed around their dying bed through his commissioned servants. Is not the Church recreant to her duty, and her sons guilty of great neglect, in not providing the means necessary for the great and increasing wants of our western land?”

*Franklin*—REV. S. G. LITTON.

“We have commenced our building, which is to be somewhat of a Gothic style, as far at least as our means will admit. We would have commenced it earlier, but had to await the arrival of our doors and windows from the North. They are well and handsomely made; and I am sure that when the building shall have been completed, it will not only, under God, be of benefit to the community, but an ornament to the village. Until we get this building erected, or rather completed, it will be necessary to continue this station on the missionary list. This we hope to effect by next spring, and after this, the parish will be self-supporting; and not only so, but will have the ability and the disposition to contribute towards the funds of the Society. The parish has now as much as it can bear upon its shoulders; but once this present weight removed, and *I know* they will be found willing to come forward to the noble duty which, in the providence of God, will be allotted them. I have had difficulties and trials of flesh and spirit; but I will say no more, as these are *necessary*, one would think, to the building up of the Church, as the reports of many other brethren can testify; merely adding, ‘*ex uno disce omnes*’—which may be interpreted to mean, that whoever he be that settles in a *new* field, may calculate upon more of



the thorn than the rose in his bed. Considering the present condition, prospects, and the pressing wants of the parish, I hope that the station may be still retained on the list for the next six months; subsequent to which time, I feel satisfied that this parish can take care of itself, and contribute something towards the fostering of others."

---

### Tennessee.

#### Bolivar—REV. D. STEVENS.

"My congregation is nearly *in statu quo*. Our village is small, and other denominations are so busy, that there are but few materials left to operate upon for the increase of the Church. But as we have a neat church edifice completed, I hope, in time, by the blessing of God, the congregation will improve to a respectable size, as there seems to be a little pure leaven, which in time, by the divine blessing, will expand into a large mass; especially when a successor may take my place, who may be more popular and successful.

"I have serious thoughts of resigning the parish, and retiring from the active duties of the ministry, at the end of the present year, in consequence of age and infirmity. I most sincerely thank the committee for their attention and long-continued liberality."

#### Brownsville—REV. LOUIS JANSEN.

"Since the establishment of this mission, its advance has been as great and rapid, as unless by miracle could be expected under the circumstances in which it has been surrounded. The number of its members has increased nearly four-fold, and in one of its places a church has been built, a permanent and growing congregation gathered, which, in the course of next year, will make an effort to be self-sustaining, and have a minister of its own, besides returning funds into your treasury. But this increase has been at distant intervals, the last of which was forwarded in my former report. The Church at the East ought to be more deeply impressed than it seems to be with the *difficulties* of the *rapid* progress of the Church in the West. It is a very easy thing for Churchmen in the North, both lay and clerical, to theorize and speculate on what the Church in her advance ought to be, here—to hint at the bad management of Bishops—the waste of means, and the absolute necessity of a new system of things, before there can be anything like a return for the Church's expenditure. I wish most heartily such talkers at a distance could be prevailed upon, just for a year or two, to become practically experienced in these matters. We extend to them most cordially 'the right hand of fellowship;' we utter in their ears the Macedonian cry, 'come over and help us.' Great men, it is said, are wanted; let great men come—our invitation extends to every D. D. in the Church; there is room enough in the West for them all. How is it we have so few among us? But after all the most brilliant putting forth of intellectual power, and the charm of polished manners, it might happen that God would teach his erring people by a painful experience, that should always deeply impress them—'Not by might, nor by power, but by my spirit, saith the Lord of Hosts.' It would be found to be true here, as every where else, that the true secret of final success is the simple and plain truths of the Cross, plainly and perseveringly told, with patient

and believing prayer, until the harvest come. The difference, however, here is great, in the external difficulties to be overcome—the migratory habits of the people. By this a congregation is frequently broken up in a few weeks which has been years gathering. But this is not so great or general a difficulty as the religious views and habits of the people; all their notions of religion are connected with excitement. Revivals, as they are called and conducted in this county, are spreading the most fearful delusion; extravagances of the most painful kind are looked upon as the necessary evidences of spiritual awakening, and the most erroneous instruction given where the Spirit is indeed often at work. Above all, it is frequently said, ‘Beware of that Church whose religion consists in form, and whose round of ceremonies are so deadening to the soul!’ What wonder if our success be so slow? Let it be known to eastern Churchmen, that to hold on here is frequently greater prosperity than a large confirmation in an eastern city.

“We build here in troublesome times; we have the trowel in one hand and the sword of defence in the other. Our building goes on slowly, but it does go on some. A brick, and then a pause—perhaps a long one; but the brick is solid, sure, permanent; the wall does go up, the top stone comes eventually. Our trowels are wooden ones we confess, but we use just such as the Great Builder has put into our hands; to others he has given those of silver, but ours is tough work and we want tough instruments, and we are willing to use them just as long as the Church says so. But sure I am, from the knowledge I have of Western missionaries, there is not one whose interests, conveniences and comforts, would not be most materially advanced, were the Church tired of them, to send better and more qualified men to occupy their places. They cannot leave on their own responsibility—they dare not do so; but if the Church assume it, they will retire with thankfulness, either to let their ‘own hands minister to their necessities,’ or to some humble, prayerful people, who, taught of God, will hold up their hands by faith and prayer. Twenty-three years’ experience in the ministry has taught me that missionary success depends upon a praying Church. The missionary should have a consecrated spot on every morning and evening family altar. A pleading lip ever makes an open hand; a suffering treasury gives fearful indication, that on hundreds of altars the incense has burnt out! That Christian should doubt his conversion, and hold his experience as a delusion, to whose heart the cause of Christ’s Church is not the dearest of his heart, and when dearest, his prayers ascend and open heaven upon her missions. The West is a mighty field. There is a fearful spirit of delusion rapidly progressing, which, in a few years, will drive real, experimental and practical religion from her midst, if it go on. The Church has the remedy committed to her trust; fearful is her responsibility—let her feel it. She must be more spiritual, far more so; more prayerful, more liberal. Her ministers must go more and more into the highways and hedges, denying themselves—bearing their cross; must show that a form does not make them formalists. That in the Scriptural sense, the Church is a revival church; that she rejoices of her members—the deepest repentance—the faith that works by love—the holiest life—the walking with God. Would to God he would raise up ministers to come among us of the right stamp—men who love the Church as Christ’s Instrument—where the soul is truly to be taken care of when it has surrendered itself to him. We are so few—another, and a great one, of our difficulties—we have no men to go hand in hand to battle. We see each other about once a year, we live so far apart. Our Bishop is depressed by the fewness of his clergy; one has to stand against a host. How long shall

it continue? Give us men—true men—spiritually-minded, self-sacrificing men, real lovers of souls and Christ's Church—men who will not count their lives dear unto them so that they may win souls—who are willing to take the rough and tough of western life just as it is—counting it an honor to labour for God, or even to die in his cause; give us fifty such men, and for a short season aid them; then will the Church in Tennessee soon put on a new and more glorious aspect, and the Committee see, that for all the appropriations she has received, she makes abundant return. Difficulties which oppose us while single-handed, will rapidly yield before the influence of many."

*Knoxville*—REV. T. W. HUMES.

"The church building, which, with the lot upon which it stands, has cost over \$4,000, will soon be completed. The delay of the work has resulted from circumstances not connected with any deficiency of means, as the funds for finishing it have been provided for some months. This being the case, the congregation will, I trust, be able for the future to support itself. At any rate it will make the effort. We feel deeply grateful to the Board for the support and protection extended to the Church at Knoxville in its infancy during the last three years: and allow me to add, that in cherishing it in its days of helplessness, the Board have done a good work, which will certainly show hereafter excellent results. It stands, the only organized congregation belonging to our communion, in a wide extent of country, and in nearly the centre of a circle of which the diameter is more than 300 miles. Now that it is firmly established, it will serve as a nucleus for future aggregation and development in the large field around it."

*Randolph, &c.*—REV. J. W. ROGERS.

The missionary resigned his charge on the 10th Sept. He reports the condition of the parishes at that time as prosperous.

*Sommerville*—REV. W. H. BURTON.

"In my former report, I gave an account of the particulars connected with the station. In the present I can say but little, except that the hopes entertained heretofore for success in my employment, are not without some signs of encouragement. I have officiated as regularly as the condition of my health would allow. There will be some candidates for confirmation when our Bishop visits us again. My labours are not confined to this place, but are divided between this and two other neighbouring stations, for the assistance of a brother missionary, who has those stations under his care—the arrangement being made by our Bishop. By this arrangement four stations have divine service conducted once in two weeks."

## Kentucky.

*Bowling Green*—REV. W. D. HARLOW.

The missionary has been compelled, by the state of his health, to leave this diocese and remove to Georgia. He reports—

"Since my last, I have held services and preached here, whenever I have been permitted by health, or when at home. By the advice of my physician,



I have travelled considerably since last April, but I have always preached wherever I have been, whenever an opportunity could be had for so doing. Thus, although I have not been all my time employed in the service of the Church at my station, I have been laboring for her advancement in other places. But I ask no compensation for this, as I believe the Board do not allow anything for such service. I have but four infant baptisms to report at this time. The Bishop has not yet visited us, and we have had no confirmations."

*Danville—REV. M. F. MAURY.*

"While I am enabled to say, with gratitude to God, that I have been permitted to perform more labor in my parish, in the last six months, than in any former period of the same length since my settlement in this station, (having preached regularly every Sabbath, besides attending the Sunday School in the capacity of superintendent, teacher and librarian,) I regret exceedingly that the cause of Christ and his Church has not advanced in the same ratio. Things seem to stand much as they did at our last report—no fruit brought to perfection; although we have reason to thank God that some seed has fallen upon good ground, and that ere long we shall see 'first the blade, then the ear, and then the full corn in the ear.' We know that 'Paul may plant and Apollos water, but that God alone giveth the increase;' our duty, therefore, is to sow on, and our wisdom to wait his time, who alone can 'order the unruly wills and affections of sinful men,' and 'make even the wrath of man to praise him.'

"Upon the whole, however, we believe that the general condition of the parish is much better than it was last April, and that we have reason to thank God and take courage. Our morning congregations are about the same, while the evening are better than most other missionary stations in this diocese; many of other denominations, and mostly the young, attending the evening service with a promptness and regularity, which ought to put our own people to shame.

"Besides the regular services in Danville, I spent one Sunday, the 15th of August, in Harrodsburg, a county town some ten miles distant, and preached twice to large and attentive congregations. By invitation, I occupied the Methodist house of worship in that place, and have the offer of it again, which I hope soon to accept. I am at this time in correspondence with the Rev. Mr. Craik of Louisville, and Rev. Mr. Berkeley of Lexington, as to the propriety of holding a convocation some time this month in my own parish, with the view of seeing what can be done also in Harrodsburg.

"The town contains some 1800 inhabitants, and may, on a strict search from house to house, furnish the nucleus of a church. I should be glad to give them part of my time, should it be deemed best, after due examination. In the last six months I have been called upon to minister frequently to the sick of other denominations, and have attended seven funerals, but not one of them among my own little flock—a mercy which calls for devout thankfulness. I have also officiated at three marriages, and baptized three children. Thus the Lord has given me favor in the eyes of the people, to wait upon their sick and bury their dead, a circumstance which must, in some measure, disarm them of their prejudices against the Church, and which in the end will doubtless redound to her good.

"May he give grace to feel and act as a servant of servants in these offices of love, and make them instrumental in opening an ineffectual door for that Church which is yet to be the 'beauty of the whole earth'—the desire of all nations."



*Frankfort*—REV. J. N. NORTON.

"I am more and more convinced of the absolute necessity of having schools of our own, in every place, where our children may be taught to walk in 'the old paths.' Although our means are extremely limited, we have established a parish school, where the poor are instructed gratuitously. A teacher is employed for this purpose, and a committee of ladies appointed, who take turns in assisting her. The school is opened every morning by reading the psalter, and uniting in prayer and singing. I visit it once a week for catechetical instruction, and also upon all the festivals and holy-days, when appropriate services are held.

"Our great want now is a larger church edifice; but while we are ready to exert ourselves even beyond our ability to attain this object, we cannot possibly succeed, unless our more favored brethren will help us.

"Besides two services every Sunday at Frankfort, and the other duties just named, I continue to officiate (in connection with the Rev. Mr. Berkeley) at Versailles; and we have also begun operations at Georgetown. The plans for St. John's Church, Versailles, are completed, and I hope they will commence building in the spring. The number of communicants there is six. At Georgetown we have three communicants, one of whom acts as lay-reader on Sundays, for the handful of Churchmen residing there. Those who have had the best opportunity of judging, say that the favorable moment has now arrived for planting the Church firmly in Kentucky, and all that we need is the men and money to do it."

*Hickman*—REV. N. N. COWGILL.

"Since making my report for the first of April, there has been no material change in the condition of my parish and adjoining stations. At the Bishop's visitation three persons were confirmed, and one has been added to the communion since. At Columbus, a gentleman, who was formerly a Methodist preacher, has united with our communion, and is looking forward to the ministry: our prospects are evidently brightening in this portion of the Lord's vineyard.

"We expect to have our church edifice in such a state of forwardness as to worship in it the ensuing winter."

*Hopkinsville*—REV. G. BECKETT.

"Since the last report, I have been actively engaged in the duties of my station. Services have been regularly held in the two parishes to gradually increasing congregations. Notwithstanding all our efforts to walk as become the children of God, and speak the truth in love, we continue to be misrepresented and evil spoken of. The tide of obloquy and prejudice, which at one time we had hoped was fast working its own ruin, appears, by a Providence inscrutable to us, to be permitted to gather strength, and annoy us at every step. Tornadoes of the most awful excitements have, during the last year, swept over this part of Kentucky, with a violence I have never before witnessed. That death-like torpor, which is the natural consequence of the unhallowed means employed, has already succeeded, which I am fearful, after the lapse of years, is only to be overcome by the same exciting and unhealthy measures. How strange! that man can feed upon such unstable food, in preference to the satisfying fullness of our venerable services. May He, who doeth all things well, work out his own good pleasure! Yet, may we not regard it as the just retribution of our offended God, for the dissensions and

virulence which now distract our beloved Zion? O that we could agree as brethren, and instead of biting and devouring one another, turn our weapons and unite our strength against the common enemy—sin. Our distractions afford a very fruitful theme for the pulpits of our dissenting brethren. We, who are laboring on the outskirts of the Church, feel most severely the great evils of our present unhappy condition. Instead of numbers being attracted to our communion as a peaceful asylum from the turmoils and uncertainties of dissent, as was once the case, we present only a scene of angry disputants and fierce assailants. O, how long shall this state of things continue! And does it not afford satisfactory proof that we possess but little of that 'most excellent of all gifts—charity? that we are rather striving to advance our own speculative views and opinions, than work out the Church system, as it is contained in her authorised standards? Let truth and unity be our watchwords; let these characterize all our efforts, and the spirit of love and brotherly affection animate every heart; and not till then may we reasonably expect to see our venerable Zion assume her proper station, and prove, as she most assuredly would, a blessing to the nation.

"We have at last got our two churches completed and consecrated. It was a happy day for us, to witness what had cost us so much anxiety and labor, consecrated to the service of Almighty God."

*Paris*—REV. G. G. MOORE.

"Since my last report my labours have been continued as usual, in this place and Cynthiana. In the latter place, the infant parish is still increasing, and the worship of the Church attended with growing interest. If a few copies of the tract, 'Reasons why I am a Churchman,' were donated, I could apply them to very useful purposes in this parish. Nothing is better with which to beat down prejudices."

---

### Ohio.

*Gallia County*—REV. ABRAHAM EDWARDS.

"This missionary field continues to be very much the same as at the last report. The congregation is still increasing, so that our place of worship is getting too small. There are some coming in every spring to this settlement from Wales; most of whom are of the poorest class, so that they cannot do anything for years after their arrival towards supporting their minister. But they rejoice to attend the services of their beloved Church in a foreign land. Therefore they feel thankful to the Board of Missions for enabling them to enjoy the means of grace, and the privileges of the sanctuary in their native language."

*Wooster*—REV. G. THOMPSON.

"I have had regular services twice every Sunday, since my April report, with the exception of two Sundays, on one of which I officiated in a neighboring town, and on the other, I was in attendance at our State Convention.

"The communion has not been administered as often as I could have desired, for the reason, that until now I have been in Deacon's Orders."

## Indiana.

*Delphi*—REV. B. B. KILLIKELLY.

“ There is little to report in addition to what has previously been communicated, except the organization of a new parish, under the title of St. Peter's Church, Pittsburgh, Carroll Co., Ia. Pittsburgh is a flourishing, commercial and manufacturing village, situated on the west side of the Wabash, at what may be considered, as to practical results, the head of steamboat navigation. It has only existed some five or six years, contains upwards of four hundred inhabitants, has several large mills, one iron foundry, and a considerable extent of improved back country to sustain it. Several warehouses are now in course of erection, and its present business prospects seem to warrant as large a share of prosperity as is usually enjoyed by the towns on the Wabash. Its contiguity to Delphi will enable one missionary easily to supply both parishes, while the assistance that may be contributed towards his support, after a year or two, from this parish, will enable him to live without aid from your Society. The only place used alternately as a house of worship by Presbyterians, Baptists, Methodists, Universalists, and latterly for the services of the Church, is a very inconvenient school-room. Before moving in the formation of a parish, I received a request in writing, signed by one hundred and forty-two persons, soliciting me to organize a congregation, and if possible, build a church. A lot of ground has been donated, and the people are contributing according to their ability, which is very limited. About \$500 is needed in addition to what can be done at home, to insure the erection, free of debt, of a plain frame building. As missionaries are discouraged in every way from leaving their stations to raise funds towards building churches; and yet, if churches are not built, and congregations multiplied, they are pronounced inefficient laborers, it remains for those members of our communion who desire the extension of the Church in the West, to possess themselves of the best information they can, as to the most eligible points for building churches, and to give their aid accordingly. Unless this is done, or a general Church Building Society is formed to carry out the object, there is little promise that much permanent good will result from present effort.”

*Indianapolis*—REV. S. L. JOHNSON.

“ The state of my health (and that of my wife having completely failed) rendered it imperatively necessary that I should take a somewhat protracted journey during the hot weather. Having obtained the Bishop's hearty concurrence, I left the station for six weeks, though I effected such an arrangement that my pulpit was supplied two Sundays, thus bringing the absence, as I suppose, within the spirit if not the letter of the regulations of the Board. I have but little to add to my former reports with reference to the state of the parish, except three adult baptisms, one infant, four confirmations and six funerals; three added to the communion new, and as many by removal. The general condition of the parish remains unchanged, though we seem to be growing in strength of numbers, and I trust in grace.”

*Jeffersonville*—REV. C. H. PAGE.

“ At the close of another year the minister regrets that he cannot report the prospects of the Church essentially improved. The removal of five families, having attached to them twelve communicants, has inflicted upon



us a serious blow, but it has been partially surmounted by the accession of three other families, with three communicants. The Sabbath School has consisted of four teachers and twenty pupils, who have been catechised once a month. Two Sabbaths have been spent in Charlestown and two services held in Utica; the former thirteen, and the latter five miles distant from Jeffersonville. At these places prejudices exist against the Church which have to be overcome. That the truth may triumph, and the Church be permanently established, is the prayer of the rector."

*Saundersville*—REV. W. VAUX.

"The past summer has extended my view of this vast moral desert of missionary enterprise. Having accompanied our Bishop in a part of his apostolic visitation, 'confirming the Churches,' I can speak of that I do know, and testify of that I have seen. Cheerfully has he endured hardness, as a good soldier of Jesus Christ, exposed to the inclemency of a scorching sun and drenching rain, to the miserable roads, and the consequent mishaps of crazy vehicles and anti-dyspeptic motions of farmers' wagons, by day and by night—now participating in the luxuries of a favored few, and at other times driven to the wretched accommodation of rude log huts, his duty, his object, nay, his delight, was to do his Master's will. The incessant appeals to him, 'Oh, Bishop, can you not send us a missionary?' while they lit up his eye, as if in gratitude that an open door was presented unto him, straitened his spirit, when he felt the consciousness of that parsimony which, year after year, says to the Church, 'thus far shalt thou go and no farther.'

"It is not for me to dictate or to complain; we must submit; but, in our reports, what but a melancholy reminiscence can be expected? Were it not that our sufficiency is of the Lord, we should shrink from our daily task. 'There is no straw given unto thy servants.' We plead our wants. Our reports, that should quicken the sense of the Church's obligation to that holy spirit, which separated us for the work whereunto we are called, are received as a mere *say-something* at the return of certain periods; and all passes by—all is forgotten—and the neglected missionary is left to struggle on with difficulties and dangers, sorrow and privation. We are to go and get straw where we can find it, and are expected to furnish a moving appeal to our task-masters, so that sympathy shall wring the unwilling charity by which we are supported! *During the five years of my itinerancy, not a single want expressed in my reports, as necessary to the welfare of my mission, has met a successful response!*"

---

## PASTORAL LETTER

TO THE CLERGY AND LAITY OF THE DIOCESE OF ILLINOIS.

"DEAR BRETHREN IN THE LORD:—'The day is far spent, and the night of the grave cometh, when no man can work.' Your Bishop is this, the 14th day of December, aged three score years and twelve. This truth certainly calls on him, in God's own words—'Set thine house in order, for thou shalt die, and not live.' Before another year shall have passed—yea, before another number of this little work shall have been issued from the press on Jubilee Hill, the hand that guides this pen may be cold in the grave. Who, then, will not allow him the privilege of uttering a few words of pastoral advice? Let these be concerning that which is most important



in itself, and which can be neither misunderstood or perverted—the example of our Lord and Saviour, Jesus Christ. Remember this, and walk as He walked; for by so doing, you can go whither He hath gone, and enjoy the blessedness purchased with His blood. As his doctrine dropped as the dew, and his sufferings opened the door of the kingdom of heaven to all believers, even so, he led the way. It is a new and living way—never before discovered by flesh and blood; a way of overcoming evil with good, of subduing enmity with kindness, and wicked cursings with holy blessings; a way to extract the balms of heavenly comfort from the bitterest waters of human woe; a way to be rich in poverty and dignified in debasement; a way to sanctify worldly wealth, by adding to it the riches of eternity, and to crown all temporal greatness with the richer gems and pearls of meekness and lowliness of heart; a way to be heirs of heaven, while here on earth we are children of sorrow and acquainted with grief; a way to make the waters of baptism lead to the washing of the soul by the Holy Spirit, and cause the natural bread, which sustaineth the body, by faith to become the bread that nourisheth the soul unto eternal life. This is the new and living way given unto us, in the example of Him who left the glories of His Father's bosom, and 'tabernacled in our flesh, full of grace and truth.'

“Have you, dear brethren, the Spirit of the Lord to ‘bear witness with your spirits, that you are indeed His children,’ by walking in the steps of His dear Son? If so, you have the evidence required in His word, that you are not only in Christ by covenant in baptism, but that Christ is in you the hope of glory, evincing a change in your hearts by newness of life.

“If these questions should lead you to deep and serious thoughts touching your state of grace and the condition of your immortal souls, be not dismayed. It will prove that you are *living*, and not *dead* branches of the vine, Christ Jesus. Bless God for the tears which you shed for your sins; they will moisten the branches of His ingrafted word, so that they bring forth fruit acceptable to the heavenly Husbandman.

“Looking to your great Exemplar, suffer not the year now commencing either to continue or to close, without having, by God's grace, sketched the lineaments of your Saviour's mind and character on your hearts and in your lives. Alas! what confusion of face will be your portion, if, when the books of this year, 1848, shall have been closed, there be found in them, before the Judge of men and angels, no traces of that heavenly-mindedness, which the Saviour exhibited for your benefit! Who does not shudder at the thought of hearing Him say, ‘Depart from me, I never knew you!’

“With a heart trembling with fear *‘lest, after having preached to others, he himself should be a castaway’* in that dreadful day, most earnestly doth your aged Bishop beseech you to join him with your whole heart, in offering to the Throne of Grace the prayer wherewith the Church hath taught us to pray, (after the example of Christ,) when reflecting on this solemn subject: ‘Oh, Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin and also an example of godly life, give us grace, that we may always most thankfully receive that, His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life, through the same Jesus Christ our Lord. Amen.’

“Before taking leave of this Pastoral Letter, I think proper to call your attention to a short extract from a letter addressed to a brother in the Lord, on an important subject, which concerns us all, especially those whose duty it is to minister to the afflicted:

DEAR BROTHER IN THE LORD:

I have been writing to the Rev. S. Y. M., of A., about his heavy affliction, in the providential bereavement of his estimable wife and lovely daughter. This I thought it

my duty to do, especially to one whose conduct seems to be so amiable among men, and I trust, through Christ, so acceptable to God.

Besides; the work of consoling others on such a theme seems to reward itself, by giving us the blessed opportunity of drinking ourselves of the streams, in pointing out the fountain of comfort to others. When we are going to a *great city*, where lives our King, and where he keeps his court, and find *ourselves* near its gates, it would be strange if we do not love the company and delight in the conversation of such as have just been engaged in *ushering* in some of their beloved family.

The great drawback which we poor mortals feel, is found in our proud hearts of unbelief. The enemy blinds our eyes, by creating false meteors, which shoot across our path, so that we do not see the city, nor consider the brilliancy that surrounds the throne of the great King; and the eye of faith being destroyed or misdirected, we are led astray. The amusing scenes which spring up around us, and the trifles which glide swiftly by us as the car of life moves rapidly along, engage *ALL* our attention; so that we mistake our journey for our *journey's end*, and really believe we are only made to TRAVEL, having no HOME in view.

This miserable delusion is the cause of our own unpreparedness to die. May God, of His infinite mercy, remove it more and more from our eyes. Lord, open thou mine eyes, that I may see by faith the great REALITIES which await me, when my journey of life is over. May I cease to grasp at passing *shadows*. Make me to lay hold on permanent *realities*. These are found only in the bosom of *thy love*, which, when we had lost by sin, thy Son did regain by the price of His blood. The nearer we approach to these, the happier we are.

No one knows the love borne by your Bishop to all faithful Presbyters, and especially to such of you as were the first admitted to that dignity, in the laying on of hands by

Your obedient servant in Christ Jesus our Lord,

PHILANDER CHASE, *Bishop of Illinois.*

[From the "Motto."]

## LETTERS TO THE TREASURER.

Accompanying a remittance to Domestic Missions, was the following tribute of gratitude and respect to one who, blessed by the Great Head of the Church with abundant means, has for many years been obeying the Apostolical precept, which charges "them who are rich in this world, that they be ready to give and glad to distribute :"

"I hope to be able at some future day to forward larger contributions; but this congregation, having only recently been obliged to support its own Rector, has not yet gotten into the way of giving much. My admirable predecessor, while he so nobly supported himself, rather spoiled his people in this respect. But he has left a most enviable reputation behind him; and the Church here is greatly indebted to both his munificence and his faithful labors. I wish we had more such men—clergymen of means, who would come to the Great West and do as he has done. Hundreds would in like manner call them blessed, and 'their works would follow them.'"

"Enclosed I send you seventeen dollars for Domestic Missions, being a donation from Mrs. B. A. Lassiter, of St. Mary's Parish, Gates Co., N. C., placed in my hands to be disposed of at my discretion, for missionary purposes.

"Having been a missionary on my own account for several years, defraying my own expenses from private funds, I know, and realize from experience, the wants of the Domestic Missionaries of the Church; and I wish that, instead of seventeen, I had seventeen hundred dollars to place at your disposal, for the relief of a class of self-denying men, whose trials and privations are known only to themselves, and not at all appreciated by the members of the Church whose servants they are."

## MISSIONS IN ILLINOIS.

In the February number, page 42, we gave a report made by the Rev. Dudley Chase to his Bishop, of a visit to some Episcopalians near Rock Island. From the second number of the "Motto," just received, we take the following extracts, showing that no time has been lost in occupying such a promising field of usefulness:—

"The Rev. Dudley Chase, one of the two itinerants in this diocese, appointed by the Board of Domestic Missions, was recently sent in search of some Episcopalians, said to be scattered between Knox and Rock Island counties. This missionary tour, just performed, has been, by the blessing of God, so successful, as to encourage the hope that much good will be done at Preemption Prairie, at Camden, and in the town of Rock Island. A parish is commenced being formed in the first-named place, and a subscription is opened for the maintenance of a minister one third of the time; and in the second-named place, the property being partly owned by a pious and wealthy member of the Episcopal Church in Pittsburgh, Pa., it is believed that a missionary could be sustained by his beneficence for an equal portion of the time. This is so much better than what is usual in first beginnings, that the Bishop has cause to rejoice. Lest the object be lost through delay, he last week sent the Rev. Henry Safford to carry forward the good work."

---

*Intelligence.*

---

TO THE MISSIONARIES.—On the cover of this number will be found the form for the statistical information required in the semi-annual reports for the 1st of April. We would earnestly request our brethren to give as much care as possible to the preparation of their reports for this month. From them a great part of the information to be spread before the Church at the Annual Meeting of the Board has to be prepared. Unless, therefore, attention is given to making them full, accurate, and distinct, much of the value of our operations, and the increase of the Church, through the aid given by the Domestic Committee, is underrated or unknown.

---

GOOD FRIDAY.—We would remind the friends of the Mission to the Jews, and the Clergy generally, of the annual collection, which, for two or three years past, has been made on this great Fast Day, for God's ancient people. For the state of the Mission in the city of New-York, we refer to the report of the missionary for the few months since his appointment, in the March No., page 75.

---

APPOINTMENTS.—Rev. Newton E. Marble, to Concord, N. H., from March 1, 1848. Rev. Caleb Dow, to Paducah and Smithland, Ky., from February 1, 1848. Rev. G. G. Moore removes from Paris to Covington



and Newport, Ky., from February 1, 1848. Rev. C. A. Foster, to Evansville, Ind. Rev. F. R. Haff, to Duck Creek, Wis., the Mission to the Oneida Indians.

RESIGNATION.—Rev. S. Davis, of the Oneida Mission, Duck Creek, Wisconsin, on account of ill health.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th of Feb. to the 15th of March, 1848:

#### NEW-HAMPSHIRE.

Dreuxville—St. Peter's,  $\frac{1}{2}$  ..... \$2 50

#### CONNECTICUT.

Newtown—Trinity Ch., Ladies' Miss. Soc. .... \$36 00  
Oxford—St. Peter's ..... 3 00  
Weston—Emmanuel ..... 3 00 42 00

#### NEW-YORK.

Brooklyn—A friend to Missions, mo. con.  $\frac{1}{2}$  ..... 1 00  
Glen-Cove—St. Paul's ..... 4 00  
Hempstead—St. George's ..... 10 79  
New-York—St. Mark's, offgs. .... 6 12 21 91

#### WESTERN NEW-YORK.

Batavia—St. James's ..... 8 76  
Binghamton—Christ Ch. .... 9 00  
" Ladies' Sew. Soc. .... 5 00  
Buffalo—St. John's ..... 28 00  
Trinity ..... 5 00  
Clyde—St. John's ..... 5 00  
East Bloomfield—Zion Ch. .... 6 43  
Elmira—Church at ..... 3 00  
Greene—Zion Ch. .... 4 00  
Mrs. G. Tompkins ..... 5 00  
Lockport—Christ Ch. .... 6 00  
Lyons—Grace Ch. .... 7 60  
Manlius—Christ Ch. .... 2 50  
New-Hartford—St. Stephen's ..... 5 00  
Penn-Yan—St. Mark's ..... 4 00  
Perryville—St. Stephen's ..... 2 00  
Rochester—Grace Ch. .... 17 50  
Utica—Grace Ch. .... 41 00  
Trinity ..... 2 00  
Wayne—Church at ..... 4 00  
Anonymous ..... 2 00  
A friend, by the Bishop of the Diocese ..... 10 00 182 24

#### NEW-JERSEY.

Salem—Mrs. Prescott, for the West,  $\frac{1}{2}$  ..... 25 00

#### PENNSYLVANIA.

Germantown—St. Luke's ..... 80 00  
Philadelphia—St. Luke's ..... 212 25  
St. Peter's ..... 110 00  
Pike—St. Matthew's ..... 4 25  
M. J. S., thro' the Banner of the Cross ..... 2 50 409 00

#### MARYLAND.

Baltimore—St. Peter's, anonymous  $\frac{1}{2}$ , \$5 00  
Talbot Co.—St. Peter's Parish ..... 5 00  
Worcester Co.—All Hallows ..... 5 50 \$15 50

#### NORTH-CAROLINA.

Mrs. B. A. Lassiter ..... 17 00

#### SOUTH-CAROLINA.

Charleston—St. Paul's, for South-West ..... 69 87  
for the Indians ..... 2 75  
St. Philip's, a member ..... 25 00  
" two ladies ..... 5 00  
a friend, in a note to the Secretary ..... 5 00  
Prince Frederick's par. .... 50 00  
Prince George's—Winyaw ..... 5 00  
Sheldon Ch.—Advent coll. for Ohio ..... 70 00  
Sumpter District—A gentleman ..... 10 00  
Waccamaw—All Saints, for the West ..... 27 00 269 62

#### KENTUCKY.

Henderson—St. Paul's ..... 8 00

#### OHIO.

Cincinnati—St. Paul's ..... 2 05  
" a cont. .... 10 00  
Painesville—St. James's Juvenile Sewing Soc. .... 4 83 16 88

#### INDIANA.

Bristol—St. John's ..... 5 50  
Jeffersonville—St. Paul's ..... 5 00  
Lafayette—St. John's ..... 15 00  
Mishawaka—St. Paul's ..... 7 00 32 50

#### ILLINOIS.

Quincy—St. John's ..... 18 00  
for Ill. .... 7 00 25 00

#### MICHIGAN.

Battle Creek—Miss. Station ..... 12 00

#### MISSOURI.

Hannibal—Miss. Station ..... 4 00

#### MISCELLANEOUS.

Offerings collected on various occasions of administering the Holy Communion, by the Rev. J. McCarty, Chaplain U. S. Army in the City of Mexico ..... 92 78  
A friend to Missions, per Mr. Dana ..... 3 50  
Offerings of a Clerk ..... 10 00  
Left at the Mission Rooms, by a lady,  $\frac{1}{2}$  ..... 6 00  
James Parish, per Mr. Dana ..... 1 50 113 78

Total ..... 1,196 93  
(Total since June 15, 1847, 20,892 34.)



# FOREIGN.

## MISSIONARY CORRESPONDENCE.

### Africa.

FROM DR. GEO. A. PERKINS.

*Fishtown, West Africa, Nov. 5th, 1847.*

REV. AND DEAR SIR:

After waiting several months for an opportunity to send letters, &c., we have now the prospect of a conveyance by the return of the brig *Hollander*.

I have now to acknowledge the receipt of your favor of July 29th, and also two shipments of medicines, and the 8 oz. quinine previously sent by a government vessel. Our present supply of quinine will enable us to repay the amount of the article borrowed, and, I trust, be sufficient for many months to come. The case of sundries from a "Lady" of your city, came very opportunely, and were just the articles needed; the donors have our sincere thanks. The Medical Journal also has come to hand, and will be highly prized.

I forward, herewith, a continuation of my journal. I have to regret that I have written so much at length, and had I time to spare from other duties, would endeavor to put it in a more acceptable form; but as this is not the case, I venture to send it as it is. I send also a report of the schools at this station, containing the names and studies of the scholars. This contains only the names of those now on the mission ground; there are several children absent who will probably soon return; but we always feel some doubt about it, and it is my intention to give as correct a statement of the present state of the schools as possible.

By the blessing of God, none of our small and diminishing band have been removed by death during the past year, though sickness has sorely tried us, and caused almost a suspension of labor.

The Rev. Mr. Henning has been completely disabled since the middle of May last, and is now so very feeble, that we deem it a matter of imperative duty that he return to the United States, if possible, by the *Hollander*.

\* \* \* \* \*

We were much disappointed on the arrival of Capt. Lawlin, to find he had no passengers on board for our mission. We had cheered our fainting spirits with the hope of seeing our constantly diminishing ranks again filled, and the proposed plan of concentration and division of labor carried out:—as our number decreases our duties multiply. I am sorry to add Mr. Payne's name to the list of invalids. Two months ago, I had serious fears that his health was about to fail entirely, but rest and a tonic course has nearly restored him. May God grant that his truly valuable life may be long spared to Africa! I do not doubt, the proposed plan of operations will tend greatly to promote the health of the missionaries. We greatly need the counsel and sympathy of each other in the trying scenes

through which we are often called to pass ; and these seasons of anxiety contribute, in no small degree, to produce general ill health, and render us easy victims to the diseases of the country. I trust we shall be enabled to realise our fondest hopes in this matter.

I send a few of the compositions of our older boys, and also a letter received by Mrs. Perkins from Mary Selden, who was with her at Rockbookah, and afterward at this place. I trust these boys may soon be in training for the ministry. The young man, Samuel Boyd, has a superior mind ; the lad, Garretson, bids fair to become as useful in the mission as his brother, who is now with Mr. Payne.

I remain,

Yours, truly and respectfully,

GEO. A. PERKINS.

## REPORT OF THE SCHOOLS AT FISHTOWN STATION.

*Fishtown, Nov. 1st, 1847.*

### MALE DEPARTMENT.

Geo. A. Perkins, *Teacher*. Samuel Boyd, *Assistant Teacher*.

#### FIRST CLASS.

Samuel Boyd, Garretson Gibson, William Gross.

*Studies*.—Reading, Writing, Arithmetic, Grebo, Grammar and Composition.

#### SECOND CLASS.

Thomas B. Chandler, John S. Stone.

*Studies*.—Reading, Writing, Arithmetic, Spelling, Nat. Philosophy, and Grebo.

#### THIRD CLASS.

Benjamin C. Howard. James May.

*Studies*.—Reading, Spelling, Writing, Arithmetic, Astronomy.

#### FOURTH CLASS.

William Suddards. Richard Newton.

*Studies*.—Reading, Writing, Spelling, Grebo.

#### FIFTH CLASS.

Sam'l A. McCoskry. Alonzo Potter. Theodore Depon. Nath'l Bowen.  
C. M. Butler. George M. Randel.

### FEMALE DEPARTMENT.

Mrs. Ann R. Perkins, *Teacher*. Caroline H. Boyd, *Assistant*.

#### FIRST CLASS.

Caroline H. Boyd, Louisa Gibson, Eliza A. Harrington.

*Studies*.—Reading, Spelling, Arithmetic, Geography, Composition, Grammar.

#### SECOND CLASS.

Ellen May. Amelia Griswold.

*Studies*.—Reading, Spelling, Arithmetic, Writing, Grebo.

#### THIRD CLASS.

Maria Vinton. Isabella Graham.

*Studies*.—Reading, Writing, Arithmetic, Spelling, Grebo.

## FOURTH CLASS.

Sophia Stone. Anna Payne. Harriet Vaughan.  
*Studies.*—Reading, Spelling, Simple Arithmetic.

## FIFTH CLASS.

Charlotte Elizabeth. Anna Humphreys. E. Vinton.  
*Studies.*—Reading, Spelling, Grebo, Simple Arithmetic.

## SIXTH CLASS.

Elizabeth Newman. *Studies.*—Reading and Spelling.

## SEVENTH CLASS.

Grace Church. *Studies.*—Reading and Spelling.

## JOURNAL OF REV. J. PAYNE.

*Marriages on the Mission Premises.*

*Sunday, January 3d, 1847.*—This morning, Rev. Mr. Hening preached to a congregation of 250. In the afternoon, I administered the communion; also united in marriage Francis Allison, the teacher at the River Cavalla station, and Sarah Hamm. Sarah, like her husband, was once a member of the School of the A. B. C. F. M. Mission, but for the past three years, at the request of her betrothed and his father, has been connected with the school at this station. During this time she has become, as we trust and believe, truly pious, and we take leave of her with the hope that she will be a help-meet to her husband in his labors.

*Sunday, January 10th.*—Congregation this morning about 160. A great many people out at sea, fishing. I baptized Eloise, daughter of Mr. and Mrs. Hening.

*Saturday, January 16th.*—United in marriage Nya, John Bristed, and Sino, Martha Punchard, both of them having been trained in the school at this station.

*Sunday, January 17th.*—Our congregation this morning numbered about 230; a good proportion were women. Mrs. Payne was able to attend the services for the first time, after a protracted illness. The people generally, but especially the women, who had manifested much anxiety on her account, appeared very glad to see her.

*Native Character.*

*Sunday, January 24th.*—Congregation this morning about 150. Rev. Mr. Hening, who is detained here by the indisposition of his wife, preached.

*Saturday, January 30th.*—In visiting the people this afternoon, I had a melancholy, but I fear too faithful a picture of native character, drawn by an old man to whom I was talking. Alluding to the case of an old man who was killed yesterday by "gidu," I remarked that nothing would induce me, if a native, to live here, owing to the uncertainty of life, since every one was liable to be subjected to the ordeal of gidu, whenever any lying deyà chose to impute to him witchcraft. In proof of what I had said, I remarked that every man of any standing in the community that I could recall to mind, had been accused of witchcraft since I came here to live, *except one*. The old man immediately said, "O, he is a wizard. Every one knows that. In



time of war, *all men are wizards!*" Meaning, that all attempted to kill their enemies by witchcraft.

*Sunday, January 31st.*—Attendance on public services this morning about 160, including our family.

*Baptism of one of the Children of the Boarding School.*

*Sunday, February 7th.*—Congregation this morning very large. A larger proportion of women than usual were in attendance; in consequence, as I suppose, of Mrs. Payne's having been able to resume her visits to them. This afternoon administered the communion to 23 professing Christians. Baptized "Nya, John Gordon Maxwell," a member of our boarding school.

*Sunday, February 14th.*—Congregation this morning did not exceed 139. The fear of war threatened by the Grahwayans, in case our people cut their farms in a particular place, having passed away, most are now busily occupied in cutting their farms, and in doing so, must needs desecrate God's holy day.

*Sunday, February 28th.*—Preached this morning to an apparently attentive audience of 200, most of whom were women. The men are generally engaged on their rice farms.

*Departure of the Rev. Dr. Savage and family for the United States.*

*Wednesday, March 3d.*—This afternoon, at half-past five o'clock, accompanied to the wharf at Cape Palmas, Rev. Dr. Savage, wife and child, who take passage in the ship *Madonna*, Captain Lawlin, for the United States. Dr. Savage having had much ill-health, feels that he ought not remain longer in the country, and therefore withdraws permanently from the Mission. May God's constant blessings rest upon him and his pious and interesting wife, wherever Providence may lead them.

*Sunday, March 7th.*—Preached this morning to a most distracted congregation of 130 people. Another greegree, designed "to prevent birds from eating the rice while growing, and to secure general prosperity during the year," was the absorbing subject of thought. This afternoon administered the communion to twenty-five persons. Rev. Mr. Hening, wife and child, are with us, having returned from a short voyage to Monrovia, by which the health of all, but especially that of their babe, has been greatly benefited. Mr. H. kindly lectured for us, both in the afternoon and evening.

*Wednesday, March 10th.*—Since the departure of Rev. Dr. Savage, the pastoral care of Mt. Vaughan having devolved on me, I have determined, God willing, to preach every Tuesday evening in the Chapel there. I accordingly made my first visit yesterday, and preached to a congregation of from fifty to sixty.

To avoid losing the hours devoted to my Grebo studies, (from 10 to 12 in the morning,) I left Mt. Vaughan at about 3 o'clock this morning, and reached home in time for breakfast.

*Sunday, March 14th.*—Having determined to employ our teacher, Mr. I. Gibson, as lay-reader at Mt. Vaughan on Sundays, I attended this morning religious services in Grebo, usually conducted by him, with the native Christians connected with the station. I felt greatly strengthened by the fervency and propriety with which these young people, so lately brought from darkness into the light of the Gospel, in their own tongue, offered up praises to God, and prayers for his blessing upon their minister, teachers, and poor perishing countrymen. At 10 o'clock I preached to a congregation of 150, chiefly women.



*Fire in the Town of Cavalla.*

*Saturday, March 20th.*—While walking through town, as usual, this afternoon, there was an alarm of *fire*. Everywhere a calamity, this is emphatically so amongst these people. Besides the fear of losing the whole town, owing to the dry and combustible materials of which all are built, there is always the apprehension that the appearance of the burning town will attract their enemies to plunder and murder.

The alarm on the present occasion was well founded. A house had taken fire a few steps from the place where I was standing. It being farm-cutting season, very few men are usually in town, but most providentially, on the present occasion, the “Kedibo,” (boys and young men,) having been hired to clear a farm, had finished their work, and returned in time to be on the spot when the fire broke out. And now the wildest and most confused scene imaginable ensued. Instead of abandoning the burning house, which it was impossible to save, to its fate, and saturating the neighboring ones with water, which the nearness of the sea, and the hundreds of women and children present would have rendered an easy task, multitudes mounted the burning thatch, cutting it off and scattering it around them, while the women threw away their water on the burning house, or in the sand. Suggestions and advice were thrown away, while every man, woman and child, was vociferating at the top of his voice, and wailing, drumming, and blowing of horns filled the air. Notwithstanding the wretched management, however, owing to the calmness of the afternoon, and the peculiar location of the house which took fire, only two were consumed. As soon as the fire was subdued, the *sedibo*’s (soldier’s) drum called men, women and children to a triumphal dance, which lasted about an hour. The unfortunate woman, whose house took fire, ran off as soon as possible, fearing the popular excitement, which is always very great in such cases against the individual who may have had any agency in originating the fire. Invariably everything is taken from such person, and it is not unfrequently he is subjected to the ordeal of “gidu.”

*Contemplated erection of a Church at the Cape for the Colonists.*

*Friday, March 26th.*—Returned from Mt. Vaughan and Fishtown stations, at both of which I administered the Lord’s Supper. At the former place, a large congregation attended the services. On this occasion, I received one individual into the Church from the Methodists. The present number of persons attending our services in the colony, and the prospect of accessions to our communion, have suggested to me the expediency of erecting, as early as practicable, a permanent church building for their accommodation. Incipient measures have been already taken, with very encouraging prospects of success.

*Quarterly examination of Schools at Mt. Vaughan and Fishtown.*

At Mt. Vaughan I attended the first quarterly examination of the school under the care of Mrs. Thomson. Forty-two children were examined, whose performances did great credit to their instructress.

The school at Fishtown is slowly recovering from the effects of the late changes at the station. Twenty-four youths and children were present at the regular quarterly examination. An interesting circumstance connected with this, was that it was conducted chiefly by two natives, Samuel and Caroline Boyd. Both of these appear well in their departments. I was

much struck with Boyd's compositions, which were exhibited; I think they would compare favorably with those of the most advanced members of the Fourah Bay Institute, at Sierra Leone. May the Lord prepare Boyd for his service in the ministry, to which he is looking.

Dr. and Mrs. Perkins feel much encouraged just now, by the profession of a change of heart in two of their boys. Their names are James May and Thomas B. Chandler. Their views, as expressed to me, appeared satisfactory, but I concurred with Dr. Perkins in the opinion that it was expedient to defer their baptism until my next pastoral visit to Fishtown. I was sorry to find both Dr. and Mrs. Perkins in feeble health.

*Sunday, March 28th.*—Congregation this morning was quite full, numbering about 230—a goodly proportion were women.

### *Pastoral visit to Rockbookah and Taboo.*

*Saturday, April 17th.*—On Wednesday I made my first pastoral visit to Rockbookah since Mr. Appleby's removal to that station. I was thankful to find both Mr. and Mrs. Appleby in the enjoyment of a good degree of health, and their prospect of usefulness encouraging. The requisite number of scholars was obtained very soon after Mr. A. took charge of the station. The present number in the school is fourteen.

On Friday I preached and administered the Lord's Supper to the little flock there.

On Thursday I visited Taboo River Station, where I found the family enjoying excellent health. The station is slowly recovering from the effects of the late necessary absence of its superintendent. All experience proves the importance, if not absolute necessity, of the constant presence of a pastor, to keep together, and alive, the sickly, feeble flocks gathered at our different stations. At Mr. Hening's request, I made an address to his family and school, and administered the communion. The scholars and young persons who have been admitted to communion at this station, have, with one exception, continued steadfast.

*Sunday, April 21st.*—Congregation this morning about 160. This has been about the average attendance for some Sabbaths past. But I see no sign of effect upon those who thus assemble so regularly, and apparently hear so patiently! Yet I find much comfort in the following sweet portion of God's unfailing word, which has occurred to me to-day: "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

---

JOURNAL OF REV. E. W. HENING.

*Taboo Station, October, 1846.*

### ILLUSTRATION OF NATIVE CUSTOMS.

*October 14th.*—I record the following incident as illustrative of native customs. I had been for some time annoyed by frequent thefts committed on the Mission premises, and being unable to detect the culprits, I determined to apply to the chiefs of the neighboring towns for redress. A council of the head men was accordingly called, and a law enacted, that whoever should be convicted of the offence, should be compelled to pay a bullock. The depredations were continued, notwithstanding, and were executed with an

adroitness which for a long time defied all efforts at detection. At length, a man was seen in the act of stealing a key. Although the article was of small value, yet the opportunity thus afforded of suppressing the thefts was not to be neglected; and I determined to exact the full penalty. After some delay the bullock was delivered to me. Especial care seemed to have been taken to select for me the oldest, smallest and gauntest beast that could be found. I had promised, perhaps, unnecessarily, that the animal should be divided among the head men who had enacted the law. So rarely can the African indulge his appetite for animal food, that he devours without scruple the most indifferent, and even the most loathsome article of the kind which falls in his way. Cows, sheep, and even dogs, which have died of natural disease, and are fast verging to a state of putrefaction, are eaten with as much gusto as would be the daintiest dish of an epicure. On the present occasion, every particle of the animal capable of mastication, even to the hide and entrails, was greedily consumed, and nothing remained of the defunct beast except the horns and hoofs.

*A party of the Grebo Tribe robbed by the Natives of Taboo.*

October 21st.—To-day a boat, manned by five Kroomen, came ashore at Taboo, within a few rods of the Mission premises. A loud shout from the people of the neighboring towns proclaimed their welcome, but it was no friendly feeling which hurried the eager crowds to the spot. The adventurers belonged to the Grebo tribe. They had been employed for several months on board an English vessel, and were returning home with their wages. An exciting scene ensued; canoes were seen pushing off in every direction, and in a few moments the boat was robbed of its entire contents. Aware that such would be the case, Musu, with all the older boys of the school, had started off as soon as the boat touched the shore, with the hope of securing a part of the property, at least, for its owners; but they were too late. The unfortunate men were stripped of all the hard-earned fruits of ten months' labor, and nothing left to them except the clothes which they wore. All that remained for Christian benevolence to offer to the exhausted sufferers, was food and raiment. They informed me that while attempting to land at Fishtown among their own tribe, they had been driven down the coast by adverse winds, had been a day and a night at sea, and too much exhausted by hunger and fatigue to retrace their course, had determined, if possible, to reach the Mission house, and place their property under my protection. The destitution of the men excited my sympathy, which was, however, somewhat lessened by the reflection that they had no doubt often perpetrated similar outrages upon others. Such occurrences are frequent among the natives of the coast, and sanctioned by universal custom. Every tribe claims the right of preying upon another; each has in turn been plundered by its neighbor, and a system of mutual aggression and retaliation must thus be perpetuated, until Christianity has taught them the law of love. While the men remained at my house, I waited upon the chiefs, in the hope of prevailing upon them to restore some part of the stolen property. All my remonstrances and persuasions were in vain. The invariable answer was, "this be we country fash," and the argument was deemed sufficient to silence every appeal of justice and humanity.

*Visit to Cavalla and Fishtown.*

November.—Having occasion for the medical services of Dr. Perkins, I left Taboo in the early part of this month, with the intention of visiting Fishtown. I was, however, unexpectedly detained for several weeks at Cavalla;



but the prospect of sharing the missionary labors of the Rev. Mr. Payne, reconciled me to a temporary absence from my own station.

Cavalla, with its large population and flourishing schools, would afford ample employment for at least three missionaries. I had, however, preached only twice, when a severe attack of rheumatism unfitted me for further exertion.

*January, 1847.*—As soon as I had sufficiently recovered, I paid a hasty visit to Taboo, and was gratified to find the school and station in good order, under the care of our faithful Musu. The house was thronged during my stay by the natives, each testifying his pleasure at seeing me, by begging a ‘dash.’ “We be glad we look you this time—please give we little tobacco.”\*

### *Excursion to the Cavalla River.*

Returning to Cavalla, I determined to take an excursion up the river. I had long cherished the desire of visiting the numerous and populous towns on its banks, and of preaching the Gospel to a people, the mass of whom had never been brought under its sound. Accordingly, on the 12th of this month I started, accompanied by an interpreter and three other natives. An hour’s ride in the hammock brought me to Dimalu, a small town, situated about three miles above the mouth of the river. Here we procured a canoe, and descending a small inlet, reached the river. To an eye wearied as mine had been with the unvarying prospect of barren sands and impenetrable jungle,—the scene before me was delightfully refreshing. The Cavalla, nearly a mile in breadth, glided gently on with its broad, bright sheet of limpid waters,—lofty palm trees were waving their verdant and graceful foliage, while, to complete the picturesque beauty of the scene, native villages might be seen springing up here and there from the bosom of the forest. Nothing, however, was so impressive to my mind, as the silence and solitude which reigned around me; a silence so deep, that the sound of the paddles reverberated far in the distance.

### *Visits the residence of the Grand Devil of the Natives.*

The first town at which I landed was Nyáre. Here I preached to a large and *apparently* attentive congregation. As there was little of interest to detain me at this place, I soon left it, after making some small presents to the king and head men. The sun was nearly down when I arrived at Hidie. This town is very small, extremely filthy, and the inhabitants, to all outward appearance, more brutalised than any I had ever seen. The place derives celebrity from the fact that it is regarded as the residence of the *Grand Devil*. The oracle is in high repute, and is resorted to by devotees from a great distance. The inhabitants depend chiefly upon the offerings of these pilgrims for support; hence the want of energy and enterprise which marks their character. “This be great place—Grand Devil live here,” said a native, who met me at the entrance of the town; and my informant, availing

\* One circumstance had occurred, however, of a most trying nature. Hi-nedde, a young woman brought up in the Mission, and who had professed to receive the Gospel, had been guilty of a crime which obliged me to dismiss her from the station. While I felt that, in general, great forbearance should be exercised towards converts from heathenism, I was persuaded, that in the present case, clemency would be more productive of evil than of good. Of all the trials incident to missionary life, this is the severest. Personal sufferings and privations may be borne with a resigned spirit; but to enter the abodes of heathenism; to draw one forth from the moral grave in which he lies; to watch over your charge through years of wearing toil and anxious hope; to place at length upon his brow the hallowed sign of the cross, and then to witness the relapse—the crime—the apostasy!—Oh! all other trials only *pierce* the heart—this draws from it its life-blood.

himself of the privilege conferred by so important an announcement, thrust his arm through mine with all the familiarity of an old acquaintance, and offered to be my conductor. Goats and sheep seemed to be the joint occupants of the town, and upon terms of social equality with the inhabitants. The houses were old and shattered, while the spaces between them, for there are no streets in these towns, were reeking with accumulated filth. The arrival of a white man was an event in the annals of Hidie. In a few minutes every house was deserted by its inmates, goats and sheep excepted, and a gaping crowd collected around me. I sat patiently for an hour to be gazed at. I singled out from the crowd an individual, who, I doubted not, was the priest of the oracle. He was the most evil-looking man I had ever seen; his body was covered with greegrees, his face smeared with red and white paint, and his small dark and sparkling eyes glared out from their deep retreats with a mixed expression of cunning and malignity. Wherever I turned my head I met this man's eye immoveably fixed upon me; and if I moved, he followed close behind me, the chains and bells around his limbs harshly clanking and jingling at every step. It was late in the evening before I retired to the hut which had been offered for my accommodation. Here I was besieged till near midnight by a throng of natives, all clamorous for presents of cloth and tobacco. My tormentors were at length expelled; the door, the only vent for air and light, was closed, and I was left to sleep as best I might, in a stifling atmosphere, thronged with mosquitoes.

Early the following morning I preached to a large congregation. The novelty of the occasion attracted men, women and children. There was as usual a general expression of assent to all that was said. More than this, the king declared, that from henceforth they would abandon the superstitions of the country and serve the living and true God. As I had sounded, to some extent at least, the depths of African duplicity, I was prepared to estimate these professions at their true value. Had I taught the worship of the Grand Lama of Thibet, or the Crocodile of Egypt, the result would have been the same.

But where was the Oracle? In reply to this question, I was informed that it was back in the country, at the distance of half-a-day's journey. This, as I afterwards learned, was a falsehood, from which I infer that they were unwilling to have me visit the sacred spot; I do not know for what reason, unless they feared that I might detect and expose the imposture. The shrine of the Oracle, as I have been informed by those who have visited it, is a large perpendicular rock, with a cavity in the centre, from which leads a hole or fissure to the top. The priest secretes himself within this cavity, and the fissure serves as the channel of communication. When all things are prepared, a colloquy, something like the following, ensues:

*Priest.*—Well, you no come here for war greegree, did you?

*Answer.*—No!

*P.*—You no come for sick greegree.

*A.*—No!

*P.*—You no come for woman palaver.

*A.*—No!

*P.*—You no come for trade greegree.

*A.*—No!

*P.*—Well; what *did* you come for?

*A.*—I come for fish greegree.

*P.*—Well, didn't I tell you so first time? What for you no sure; answer me right.

The simple dupe retires, awe-struck by the reflection, that his most secret thoughts have been read by the great magician.

*Journal of George A. Perkins, M. D., Western Africa.*

We had not sat long before a man came from his farm, who conducted us to the house of the head man of the town. He was seated before the door of one of his houses, smoking his pipe. As I came near him, he ordered one of his wives to bring a chair, and after I had been seated some minutes, he turned and saluted me with the usual "nah-we-oh," or how do you do? I told him I was a stranger, and had come to town on some business, and asked him if he would permit me to hang my hammock in one of his houses; to this he simply answered, "yes," and was silent again.

As soon as it was known that I was in town, the whole of the inhabitants turned out and surrounded me, all eager to get a look at a white man. When they heard that I came on business, all were anxious to know what that could be to bring me so far from home. They put many questions to my men, but did not get an answer to satisfy them. Some thought I had come to build a house there. One, who thought I had come to trade, asked why I did not deposit my money with the head man for safe keeping. While they were speculating on the cause of my making them a visit, I took from my pocket a paper, and asked my host if a man named Wah lived in this town; he answered, that "there were several of that name there." I told him the family and branch of the family to which he belonged; he answered, that "the man lived in a house at a distant part of the town." As I gave him these names, one of the by-standers looked to his neighbor and said, "How does this white man know the names of our people? he has never seen them." One of my men told him that it was "*book*" that told me. He seemed more surprised, and wanted to know how this could be. One of the crowd asked me "what I wanted of the man whose name I had called." I may here remark, that there is nothing done here in private; the business of one man interests the whole town.

After I had learned the direction of the man's house, I set off for it, followed by a crowd of men, women and children, all eager to know my business. I found Wah, who had just returned from cutting farm, and was then washing, which they are careful to do after a day's work of any kind, using water heated nearly to the boiling point. His wife brought a chair or stool, and I sat down for half an hour, at the end of which time he made his appearance.

I told him that I had taken the journey from Fishtown to see him, on account of his daughter, who had run away from school some weeks before, and that he had not brought her back as he agreed to do. He made no reply, nor seemed to take any notice of what I had said, but sent one of his wives into his house for a jug of palm wine; this he turned out into a dirty mug and offered me. I told him I thanked him for his kindness, but begged he would excuse me, as I never drank any. He then dealt it out to my men, who soon found the bottom of the jug. The palm wine finished, Wah said, "it was true that his daughter had run away from school and was then with him; but it was night;" which was a hint that he did not wish to say anything more on the subject. I told him I knew it was night, but I had come a long way on this account, and must start again at sunrise for home; that he must excuse me if I insisted on talking the affair or palaver to-night, as I wished to take Mahnah his daughter with me in the morning. He again replied "Taw-haw-ne"—it is night. I was not to be put off, however, and told him I must hear his word that night. After try-



ing for a long time to get rid of giving an answer, he said the girl's mother must say if she should go or not. On making application to the woman, I was told that she would not consent to let the girl go. My interpreter, who was a man well skilled in talking palaver, took the matter somewhat into his own hands, telling the mother that "I did not come all this way to hear that word; that," said he, "will not suit the white man." After a pause, she said, "You must beg the 'keepe,' or white man, to let my girl stay, and I will take her to Fishtown myself in a few days." "Of what use is it for me to pass this word?—you know you do not intend to do as you say;—you mean to keep her here. You must say, 'Yes—my daughter can go—take her;' this will please the white man." But this answer did not come; and after talking three hours, the woman said she *thought* she would let the girl come, but that she wished my interpreter to beg us that we would not punish her for running away.

On arriving at my lodging place, I found most of my bearers had already laid themselves out on cow-hides and mats, and were asleep. I stretched my hammock as well as the darkness would permit; and having committed myself to the keeping of my Heavenly Father, lay down to sleep. The Kroomen had closed the door, and prevented the smoke and heat from escaping. This rendered my situation extremely uncomfortable. I tried in vain to sleep; no change in position seemed to better my condition. I was just beginning to be a little drowsy, when the rats and cockroaches began their rambles in the loft over my head, causing the rice and dirt to fall directly in my face. About the same time, a man who had seated himself by the side of the house, began a serenade with his harp, keeping up a most annoying sound till past midnight, when, to my relief, I fell asleep.

I was saluted at 4 o'clock the next morning by the shrill crowing of a cock that had roosted on the edge of a rice mortar, close to my ear. As soon as it was light enough to see, we were all awake and preparing for our journey. I made an early call on the parents of the girl, and after half an hour consumed in the most trifling excuses, the mother consented; but the girl herself was unwilling to go, and struggled lustily. This was gradually overcome, and about half-past 6 o'clock, A. M., we began to re-trace our steps.

The dew upon the long grass was so heavy that it soon wet through the hammock and rendered my situation very uncomfortable. We arrived at Mt. Vaughan and rested for two hours; then bidding our friends farewell, started for Cape Palmas to take our boat again. We arrived safely at Fishtown about half-past 6 o'clock, P. M.

---

### China.

As an interesting circumstance connected with the extension of the Gospel in China, we extract from a late number of the Chinese Repository the proceedings of a meeting held at Shanghai, to take measures for the establishment of a Protestant Episcopal Church for the use of the Europeans and Americans residing at that place:—

At a public meeting held, pursuant to notice, at H. B. M. Consulate (Shanghai) on the 6th April, to take into consideration the expediency of

making provision without delay for the erection and endowment of a Church and the nomination of a Chaplain, the following numbers of the Foreign Community were present :—

R. Alcock, Esq., H. B. M. Consul; Right Rev. W. J. Boone, D. D.; Rev. T. M'Clatchie; Rev. E. Syle; Rev. W. C. Milne; Messrs. A. M'Culloch, C. Shaw, D. Potter, T. Moncrieff, A. Calder, C. Bates, T. C. Beale, D. Robertson, W. Lockhart, R. P. Saul, C. Cunningham, C. Empson, J. Crampton, H. H. Kennedy, and G. Urmston.

H. B. M. Consul was requested to take the chair, and the following resolutions were submitted to the meeting and carried unanimously :—

1st. Proposed by Dr. Boone, seconded by Mr. T. C. Beale,—That whereas it is deemed important for our own personal edification and for the interests of religion that measures should immediately be taken to build a Church and secure the services of a minister of the Gospel for the Foreign Community residing at Shanghai; and whereas by the zeal and liberality of Mr. T. C. Beale, a lot of land has been recorded, and is now tendered for this object, therefore resolved, that a Committee of three of our number be appointed for us and in our behalf to procure from Mr. Beale the aforesaid plot, and to build thereon with all convenient dispatch a Church at an expense not exceeding \$6,000, the said Church to contain 60 or more pews, capable of accommodating 300 persons at least, and also to build a parsonage at an expense not exceeding \$4,000.

2d. Proposed by Mr. Beale, seconded by Mr. Kennedy,—That upon the completion of the Church the Building Committee shall request H. B. M.'s Consul to call a meeting of the Foreign Community to convene at the Church, at which meeting they shall offer 50 pews for sale at an upset price of \$200 each, in order to defray the expenses of building the Church and Parsonage aforesaid, and that the remainder of the pews be set apart as free sittings.

3d. Proposed by Mr. C. Shaw, seconded by Mr. D. Potter,—That in order to secure a fund for the maintenance of a minister, each pew sold shall be liable to an annual assessment of \$5, to be paid to the vestrymen of the Church.

4th. Proposed by Mr. Calder, seconded by Mr. Empson,—That after the sale of the pews above mentioned, it shall be the duty of the Building Committee to procure a meeting of the pewholders, who shall elect six of their number to act as vestrymen, to whom and their successors in office the Building Committee shall convey the Church to be taken by them for the pewholders, held forever in trust to be used for the worship of Almighty God, according to the forms of worship and discipline of the Church of England; to secure which object, the aforesaid deed of conveyance shall be duly recorded in the office of H. B. M.'s Consul.

5th. Proposed by Mr. Moncrieff, seconded by Mr. Shaw,—That vestrymen shall also procure the conveyance to themselves of the aforesaid lot and parsonage, to be held by them and their successors in office forever, in trust for the use of the said Church and for the accommodation of its ministers.

6th. Proposed by Mr. M'Culloch, seconded by the Rev. T. M'Clatchie,—That the vestrymen elected as above-mentioned, shall continue in office until the Easter Monday next ensuing, and that upon that day and ever after, there shall be held annually on Easter Monday, by the pewholders, an election for six vestrymen to serve for one year, there being allowed a vote to the holder of each pew on which the assessment has been paid.

7th. Proposed by Mr. Potter, seconded by Mr. Saul,—That it shall be the privilege of the minister to appoint one of the vestrymen elected as aforesaid to act as warden, and that the vestrymen shall elect from their number another to act with him, and that thenceforth the name and style of this body shall be the Rector, Wardens, and Vestrymen of Trinity Church, Shanghai.

8th. Proposed by the Rev. E. W. Syle, seconded by Mr. Potter, That another Committee of three be appointed by the chair to write to the Secretaries of the Church Missionary Society, to request them as our agents to procure for us a Clergyman of the Church of England, to whom they shall be authorised to offer on our behalf a salary of £500 sterling per annum and a house.

9th. Proposed by the Rev. T. M'Clatchie, seconded by Mr. Shaw,—That all powers not above granted that may be needed by the Building Committee, or the Committee for securing the services of a Clergyman to accomplish the objects for which they were appointed, be, and the same are hereby conferred on the said Committee respectively.

10th. Proposed by Dr. Boone, seconded by Mr. M'Culloch,—That the Building Committee be appointed by the chair, and pursuant to resolutions 1 and 10, the following gentlemen were nominated from the chair to constitute a Building Committee,—Messrs. W. P. Pierce, T. Beale, and C. Shaw.

11th. Proposed by Rev. E. W. Syle, seconded by Mr. T. Beale,—That Dr. Boone's name be added to the Building Committee.

The following gentlemen were announced from the chair to form a Corresponding Committee in pursuance of Resolution 8—The Right Rev. W. Boone, D. D., Rev. T. M'Clatchie, and Mr. C. Empson.

12th. Proposed by Dr. Boone, seconded by Mr. Potter,—That H. B. M.'s Consul's name be added to the Corresponding Committee.

13th. Proposed by Mr. Beale, seconded by Rev. T. M'Clatchie, That the warmest thanks of this meeting be offered to Dr. Boone for his earnest zeal and really beneficial and kind assistance in maturing this most desirable undertaking.

14th. H. B. M.'s Consul having left the chair, it was proposed by Mr. Kennedy, seconded by Mr. Beale,—That the thanks of the meeting be offered to H. B. M.'s Consul for his able conduct in the Chair.

The meeting was then adjourned *sine die*.

RUTHERFORD ALCOCK, *Chairman*.

## Intelligence.

ATHENS.—Advices have been received from the Rev. Mr. Hill, dated 15th January, in which he says, "We are all well. At our anniversary distribution of rewards at Christmas, we had five hundred and fifty pupils present, and more than the usual number of visitors, perhaps one thousand, many of whom were of the highest classes of society, both Greeks and foreigners. Our Mission pursues its steady course, and we continue to enjoy the confidence of the people among whom we have been so long laboring."



In reference to the pecuniary prospects of his mission, the letter of Mr. Hill expresses much anxiety. He speaks of the late resolution of the Foreign Committee, withdrawing the credit on his bankers in London, as having "cut him off from all resources at the beginning of the year," and remarks, that he had "actually not a farthing to begin the year with but from borrowed money." "I trust," he adds, "that the Committee will take measures to relieve me as speedily as possible."

The resolution above referred to, was one of a series adopted by the Foreign Committee, after much deliberation, and under the fullest conviction of their necessity. In fact, they found themselves positively forced to the measure, by their absolute inability any longer to meet the credits with the strict promptness which in such cases is required. To have continued the credits another year, without the prospect of covering them, would only have exposed their missionaries to increased humiliation and discomfort. Indeed, in their anxiety to avoid any alteration of their system, arrearages had grown up which could not be permitted to exist, and for the removal of which immediate measures were needed.

Under these circumstances, it was determined, as demanded by justice to all, to appropriate the general fund to the payment of these arrearages, until they should be entirely settled; to withdraw the usual credits on London bankers; and to remit, direct, on the first of every quarter, to each station, the sums specially contributed to it during the quarter preceding.

Under this arrangement, it happens that the Mission at Athens is now exceedingly straitened. The Committee have no means at their disposal for relieving it. The undesignated receipts have been, and continue to be, employed in meeting past indebtedness to American merchants for African invoices, to London bankers for last year's credits, and to other funds now needed for their respective objects, so that the Committee have no other resource than the publication of the following resolution, passed at the meeting, held March 14th :

*Resolved*, That notice be immediately given to the Church, that the receipts for the Athens Mission are entirely inadequate to its support, and that without the prompt and liberal aid of its friends, it cannot be sustained.

Will the journals of the Church give this an insertion ?

---

AFRICA.—A letter has been received from the Mission at Cape Palmas, dated 15th December last, at which date all were well. Mrs. Payne, who had been long and seriously an invalid, was quite restored to health.

---

CHURCH IN THE COLONY AT CAPE PALMAS.—The March number contained some interesting statements from the Rev. Mr. Payne, in reference to the encouraging opening for missionary labor among the colonists at Cape Palmas. The Committee are satisfied of the importance of availing themselves of this opportunity, especially with reference to the prospects of educating colonist youths for teachers and missionaries to the native tribes.

They hope, at no distant period, to obtain the services of a well-qualified colored person to occupy this interesting position.

A very essential part of the plan is the erection of a church edifice in the colony. Already has a beginning been made; materials have been partially collected, and some liberal subscriptions obtained, but further assistance from this country is requisite; the Committee, therefore, solicit from the friends of the Mission in Western Africa, contributions to this special fund—THE ERECTION OF A PROTESTANT EPISCOPAL CHURCH AT CAPE PALMAS.

CHINA.—Letters from Bishop Boone have been received, dated at Shanghai, 18th November last. Everything connected with the mission appears to be highly encouraging, with the exception of the health of the Bishop. This is indeed a matter of much moment, and may well be made a subject of frequent intercession by the friends of the Mission. In other respects, Providence is smiling most undeniably upon it. Through individual liberality, arrangements are now made for the erection of a substantial chapel, of spacious school buildings, and, partially, of dwellings for the missionaries; and ere the present year closes, it is hoped that the most important requisites of this kind will be enjoyed by the Mission at Shanghai.

CONSTANTINOPLE.—No advices have been received from this Mission.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Feb., to the 15th March, 1848:

#### NEW-HAMPSHIRE.

*Cornish*—Trinity, Constantinople... \$5 25  
*Dreuxville*—St. Peter's..... 2 50 \$7 75

#### VERMONT.

*Arlington*—St. James's, a few individuals..... 4 00  
*Burlington*—St. Paul's..... 24 00 28 00

#### MASSACHUSETTS.

*Plymouth*—Christ Ch..... 3 00

#### RHODE ISLAND.

*Providence*—Grace Church, Sunday School, ed. of John A. Clark and George S. Wardwell, Africa..... 40 00  
Do. Juv. Sewing Circle, ed. of Eleanor S. Vinton, Africa..... 20 00 60 00

#### CONNECTICUT.

*Essex*—St. John's, Constantinople... 6 00  
*Hartford*—St. John's, Constantinople 58 00

Christ Ch.....\$52 50  
Do. Constantinople.... 5 00  
Anonymous, thro' Rev. Wm. Payne..... 10 00  
*Litchfield*—St. Michael's..... 15 00  
Do. Constantinople... 5 00  
*Middletown*—Christ Ch., part of a collection 6th Sunday after the Epiphany..... 25 00  
*Stamford*—Christ Ch..... 10 00  
*Weston*—Emmanuel Ch., Epiph. coll. including a gift from a friend.. 3 00 189 50

#### NEW-YORK.

*Albany*—Grace Ch..... 4 00  
*Hempstead, L. I.*—St. George's Ch..... 5 76  
*Hudson*—Christ Ch. S. S. for ed. of a boy, to be named Cyrus Curtis, in Mission Schools, Africa..... 20 00  
*New-York*—Ch. of the Ascension, Mrs. S. A. R. bal. sub. 1848, for ed., China..... 100 00  
St. Mark's, China \$2; do. ed. H. Anthon, China, \$1..... 3 00  
A lady of St. Mark's..... 10 00  
T. K. for Africa and China... 10 00  
Family mite box..... 2 75  
Left at the Mission Rooms, by a lady..... 6 00  
Z. Z. a pittance for China..... 1 00  
*Paris Hill*—St. Paul's, China..... 5 09  
*Walden*—St. Andrew's..... 6 66 174 17

## WESTERN NEW-YORK.

Batavia—St. James's, Constantinople.	\$18 32
Danville—St. Peter's.	6 00
Geneva—Trinity, \$1 25; do. for Africa, 25c. and 75c.	2 25
A friend, by Bp. De Lancey.	5 00
Ithaca—St. John's.	1 00
Lockport—Grace Ch., China.	1 00
Le Roy—St. Mark's.	14 00
Mount-Morris—St. John's.	15 00
New Berlin—St. Andrew's.	9 00
Oxford—St. Paul's, Africa and China.	12 50
Rochester—Grace Ch., Africa \$8 75; do. Constantinople \$8 75.	17 50
Rome—Zion Ch., Constantinople.	4 00
Sodus—St. John's.	4 00
Stafford—St. Paul's, Constantinople.	6 00
Utica—Grace Ch.	18 00
Trinity Ch.	5 40 138 97

## NEW-JERSEY.

Belleville—Christ Ch., the Misses	
Rutherford, China.	100 00
Salem—St. Peter's Ch., Mrs. Prescott	25 00 125 00

## PENNSYLVANIA.

Churchtown—Bangor Ch., Mrs. C. S. J., for Africa, \$20; Miss Sarah R. Moore, \$5.	25 00
Holmesburg—Immanuel Ch. S. S. for China.	2 88
Philadelphia—Ch. of the Epiphany, for ed. of Isaac Cannell, Africa	30 00
St. Andrew's Ch., male S. S., for China.	40 00
St. Peter's Ch., Constantinople.	100 00
M. J. S., thro' the Banner of the Cross, for Constantinople.	2 50
Wilkesbarre—St. Stephen's Ch., Rev. James May, Rector. Teachers and Scholars of S. S. sup. of a beneficiary in Mrs. Hill's school, Athens.	61 00 261 38

## MARYLAND.

Baltimore—St. Peter's, anonymous, $\frac{1}{2}$	5 00
do. do. Africa.	1 00
Frederick—All Saints, for Mrs. Hill's School, Athens.	20 00
Do. do. ed. of Upton Beall, Africa.	20 00
Georgetown, D. C.—St. John's Ch., Africa.	30 00
Do. S. S. Miss'y Society, ed. of Lorenzo Thomas, Africa.	10 00
Rock-Creek Parish—Emma Wiltberger, for Africa.	10 00 101 00

## VIRGINIA.

Amelia and Powhatan Co.—Amelia, Raleigh and Genito Parishes.	19 00
Montgomery Co.—Prince George's Par.	5 00
Berkley Co.—Mt. Zion Ch., Africa and China; of which \$15 from Edw'd Colston, Esq.	25 00
Danville—Camden Parish, \$15; do. from a lady, now at rest, \$3.	18 00
Kanawha Par.—St. John's Church, \$14 50, and St. Luke's, \$5 50.	20 00
Martinsburg—Trinity Ch., Norborne par., Africa and China, of which \$4 50 from S. School.	25 00
Meade Par.—Collections by Rev. W. M. Jackson.	39 70
Middletown—Ch. at thro' Rev. W. F. Bryant, for Africa.	4 05
Mrs. A. C. R. I., for do.	5 00

Note.—\$45, acknowledged in March No. Sp. of Missions, as from Christ Ch., Hartford, Conn., should read, "From Ladies of Christ Ch. and St. John's Ch., Hartford, Conn., for China and Africa, \$45."

The returns from our receiving agent at Richmond, Va., in the March No., were misunderstood, and in consequence require the following corrections: In place of St. John's Church, Richmond, Va., read St. John's Church, Cumberland Parish, Lunenburg, Va., \$16. Mrs. Ann S. Neblett, instead of Nisbitt, \$10. R. A. Alkinson, of same parish, \$3.

Norfolk—St. Paul's Ch.	\$20 00
Prince George's Co.—Martin Brandon's Parish, Collections at Brandon Ch.	104 72
Spotsylvania Co.—From Rev. D. M. Wharton, \$5 50; collected by the same, \$4 50.	10 00
Winchester—Frederick Par., Sewing Soc. 2d paym't ed. Lucy Balmain, Africa.	20 00
Do. do. P. Williams, Esq., Africa and Greece.	20 00
Worcester Co.—All Hallows Par. &c.	5 50 335 97

## SOUTH CAROLINA.

Edisto—Ch. at, for Africa.	12 60
Sumpter Co.—From a Gentleman.	10 00
Waterce—Richland district, Zion Ch. for Africa.	16 00
Rev. B. C. Webb and his Mission, for ed. of a boy, under care of Rev. Mr. Payne, Afr.	23 00 61 60

## GEORGIA.

Columbus—Trinity Ch., Epiph. coll., for Constantinople.	50 00
Do. do. A member of the Ladies' Sewing Society, for Bp. Southgate.	20 00
Savannah—Ladies of, for the ed. of a child, Africa, 1st paym't.	20 00
Ladies' African Society, for general purposes, \$50; do. 3d yearly paym't, ed. Elizabeth Newcombe, Lucia Byrd, and one other, \$60; 1st yearly paym't ed. Sarah Gallagher, Africa, \$20.	130 00 220 00

## MISSISSIPPI.

Columbus—St. Paul's.	15 00
----------------------	-------

## FLORIDA.

Key-West—Ch. at, Rev. C. C. Adams	11 44
Pensacola—Christ Ch.	12 50 23 94

## KENTUCKY.

Henderson—St. Paul's Ch.	16 00
--------------------------	-------

## OHIO.

Cincinnati—St. Paul's, a lady, for China.	3 00
Do. to be added to collection made by Rev. John West, for Africa and China.	7 75
Norwalk—St. Paul's, Afr. and China.	25 00
Wakeman—Per Rev. A. Bronson, China.	1 00
Zanesville—St. James's Ch.	37 50 74 25

## ILLINOIS.

Quincy—St. John's Ch.	13 71
-----------------------	-------

## MICHIGAN.

Battle Creek—St. Thomas's Ch.	6 78
Pontiac—Zion Ch.	2 50 9 28

## WISCONSIN TERRITORY.

Green Bay—Christ Ch., China.	3 00
------------------------------	------

## MISSOURI.

Hannibal—Trinity Ch.	5 00
----------------------	------

Total.....\$1,866 52

(Total since 15th June, \$21,626 72.)



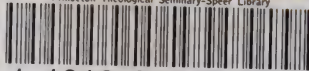








Princeton Theological Seminary-Speer Library



1 1012 01047 1607

